Mikropedia Talmudit - Chatat - en

Zadoq ben Aahron

מיקרופדיה תלמודית: חטאת

Mikropedia Talmudit: Chatat

Chatat[1] - A sacrifice that an individual or the public is obligated to bring for atonement in certain cases or at fixed times

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Sin

The sacrifices called sin-offering

In the name of sin offering are called in the Torah several sacrifices, whether of individual or of community, that come to atone for sin.

And there are those that do not come to atone for sin and are called by the name of sin offering, because their service is like the service of a sin offering (see entry of those lacking atonement, and see Keritot 26a, regarding a woman after childbirth and a leper).

Plain sin-offering in every place is that which comes for the inadvertent transgression of a matter whose intentional transgression incurs karet (Rashi Zevachim 8a s.v. mi), and it is also called a fat sin-offering (see Nedarim 4a), and it is also called a fixed sin-offering (see Horayot 8b, and Rambam Shgagot 1:3).

Her Obligation for the Unintentional

Every person who transgresses inadvertently one of the negative commandments that involves an action for which one is liable to karet (see entry on those liable to karet), is obligated to bring a sin offering (Mishnah Keritot 2:1; Rambam, Shgagot 1:1), as it is stated: “And if any soul sins through ignorance, etc., or if his sin, which he has sinned, comes to his knowledge, then he shall bring his offering, etc.” (Leviticus 4:27-28).

There is no liability for a sin offering for the inadvertent transgression of something whose intentional transgression incurs karet except for a transgression that involves a negative commandment (Rambam, Shgagot 1:2); and some of the early authorities attributed the matter to a dispute among Tannaim (Tosafot, Yoma 86a, s.v. Chutz.

And see entry liable to excisions).

One is not liable for a sin offering for the inadvertent transgression of a negative commandment unless there is an action involved (Mishnah Keritot 2:1; Rambam Shgagot 1:2).

And the Amoraim disagreed regarding the opinion of the Tannaim if an action is needed for the obligation of a sin-offering (Sanhedrin 65a).

He is not liable for a sin offering for an inadvertent transgression unless it becomes known to him afterward that he certainly sinned, as it is said: “Or his sin that he has sinned is made known to him, and he shall bring his offering, etc.” (Leviticus 4:23, 28).

Keritot 7b, and there 19a), and if he brought his sin offering before he became aware of the sin, it does not atone (Rashi Shabbat 72a s.v. and behold).

One the man and one the woman are equal in the sin-offering (Mishnah Keritot 10:2).

A sin offering only comes for a sin, and it does not come as a vow or a donation (see Mishnah Chullin 41b; Rambam Maaseh HaKorbanot 14:8. And see Tur Orach Chaim 1).

The Sacrifice

The individual brings a ewe or a she-goat, and the prince - that is, the king - a he-goat (see entry: he-goat of the prince), and the anointed one, that is, the high priest who acted by mistake in his instruction, and the great court (see its entry) that erred in instruction and the congregation acted according to them, bring a bull (see entries: bull of the anointed priest; bull for the concealment of a matter of the congregation; error in instruction), and in idolatry, the individual, the prince, and the anointed one bring a she-goat, and the court brings a bull for a burnt offering and a he-goat for a sin offering (Mishnah Horayot 9:1; Rambam, Shgagot 1:4, 12:1).

One individual who erred in one of these or many (Yevamot 9a and Horayot 8a; Rambam, Shgagot 1:5).

All lambs and goats of sin offering, whether of an individual or of the community, are only one year old (Sifra on Numbers 15:29).

Every individual sin offering is female, except for the he-goat of a prince, and the bull of an anointed priest, and the bull of Yom Kippur (see their values); and all communal sin offerings are males, from the goats or from the cattle, and there are none from the sheep (Rambam, Maaseh HaKorbanot 1:15)[2].

Do not bring libations (see its entry) with the sin offering (Menachot 90b; Rambam Maaseh HaKorbanot 2:2, 3. And see entry libations).

Its Separation and Its Sanctity

Even though the sin offering does not come by vow and donation and it is an obligation upon him to bring it, nevertheless he needs to designate the animal by vow (see Nedarim 13a), meaning that the sanctity does not automatically apply to it (Tosafot there s.v. Marbeh), and he needs to sanctify it (Rosh’s commentary there s.v. Sin offering).

The sin offering is included in the category of most holy sacrifices (Zevachim 47a, and Rashi s.v. most holy sacrifices; Rambam Maaseh HaKorbanot 1:17.

And see the entry “Most Holy Sacrifices”), and from the time it was consecrated, there is misuse (Mishnah Me’ilah 9:1; Rambam Me’ilah 2:6. And see the entry “Misuse”).

Its Offering and Its Eating

Every individual animal sin offering requires laying on of hands (see Menachot 92a, and Rambam Maaseh HaKorbanot 3:6, and see entry Laying on of Hands), but public sin offerings do not require laying on of hands, except for the bull for a community's unintentional sin (see its entry), and the scapegoat (see its entry).

Menachot there; Rambam there 10). In the goats of idolatry (see its entry) the early authorities disagreed (Menachot there 2). The law is that they do not have laying on of hands (Rambam there).

Slaughtering of the sin offering in the north (see Zevachim 47a, and there 52b, and there 48a, Rambam Maaseh HaKorbanot 5:3. And see entry Shechita).

Even the receiving of the blood of the sin offering in the north (Mishnah Zevachim 47a; Rambam Maaseh HaKorbanot 5:2. And see entry Kabbalah).

The sin offering, behold it is like the other offerings, that are only offered during the day (Rashi Zevachim 98a s.v. sin offering).

For its own sake

Sin-offering that was sacrificed not for its sake is invalid (Zevachim 2:1; Rambam, P'sulei HaMukdashin 15:1). And the same law applies in the case of change of owners, that one slaughtered Reuven's sin-offering for the sake of Shimon (Zevachim ibid.; Rambam ibid. 3).

And specifically when it was slaughtered for the sake of another sacrifice, such as for the sake of peace offerings (see Rambam there 4), but if it was slaughtered without specification - it is valid (Zevachim 46b).

Slaughtered for the sake of non-sacred, it is valid, but it does not ascend for the owners for the sake of obligation (Zevachim 46b; Rambam there).

Aside from the six things that every offering is sacrificed for their sake (see Zevachim 46b), in a sin offering it is necessary that his intention is also for the sake of the sin (Zevachim 46b; Rambam Maaseh HaKorbanot 4:11).

Slaughtered it for the sake of another sin-offering, such as a sin-offering of fat that was slaughtered for the sake of a sin-offering of blood, the Amoraim disagreed whether it is valid or invalid (Zevachim 3b, 7a, 9b and Menachot 3b)[3].

Her Introduction

The offering of the sin-offering precedes other offerings (Zevachim 89a). And likewise at the time of separation - he separates the sin-offering first, and afterwards the burnt-offering (Zevachim ibid.).

The blood of the sin offering precedes the blood of the burnt offering (Zevachim 89a; Rambam, Tamidin uMusafin 9:5), but the limbs of the burnt offering precede the sacrificial parts of the sin offering, when the blood of both has been sprinkled (Rashi there).

Blood of a sin offering and limbs of a burnt offering, or blood of a burnt offering and sacrificial portions of a sin offering, it was debated in the Gemara which of them precedes (see Zevachim 89b). The law is that whichever one wishes, he may precede (Rambam there. And see entry “Sanctified”).

Its Atonement

The sin offering atones for the sinner a complete atonement (see Keritot 25a).

Those obligated in sin-offerings upon whom Yom Kippur has passed, are obligated to bring after Yom Kippur (Mishnah Keritot there; Rambam Shegagot 3:9).

Owners of sin-offerings at the time they bring their sacrifices are not atoned for by their sacrifice until they repent, and confess a verbal confession (Rambam Teshuva 1:1. And see entry Vidui and entry Teshuva).

The sin offering atones also for those obligated in positive commandments (see its entry) (Rava Zevachim 7a), but it does not atone for them a fixed atonement like the burnt offering (Zevachim 7b, and Rashi there 6a s.v. mikupia), and he must bring a burnt offering to complete the atonement (Zevach Todah there).

In this time

A list in his notebook

Even at a time when the Temple is not standing, one who committed a transgression for which one is liable to bring a sin offering, is obligated to bring a sin offering when the Temple will be rebuilt in his days. And so they said: One

who eats forbidden fat at this time, needs to write down the measure, so that if he ate an average olive's bulk, he should not write "I am liable for a sin offering," but rather "I ate an average olive's bulk," lest another court comes and increases the measures (Yoma 81a and Rashi). This means that the Temple will be rebuilt in his days, and a new court will be established, and a new law will be renewed, and they will say that one is only liable for a sacrifice for a large olive's bulk, and it will turn out that he brings non-sacred items into the Temple courtyard (see Rashi Yoma there s.v. אי נימא and s.v. אלא).

And they said about one of the Tannaim who tilted the lamp on Shabbat unintentionally, and he wrote in his notebook: I, so-and-so son of so-and-so, read and tilted a lamp on Shabbat, when the Temple will be rebuilt I will bring a fat sin-offering (Shabbat 12b).

Giving Charity in the Measure of a Sin Offering

And the poskim wrote that in this time, one who transgressed a sin inadvertently, such as desecrating the Sabbath, or having relations with a menstruant woman - should fast forty days, not consecutively but on Monday and Thursday, and should not eat meat nor drink wine, and should give charity equivalent to the value of a sin offering (Responsa Maharam Lublin 431; Rema Orach Chaim 334:26, and see Rema Yoreh De'ah 285:4), meaning according to the price of the least of the sheep at that time (Magen Avraham 334:34).

Recitation of the Sin Offering Section

All who engage in the Torah of the sin offering, it is as if they have offered a sin offering (Menachot 110a, and see Megillah 31b). And thus the decisors wrote in law, that it is good to say the section of the sin offering (Tur Shulchan Aruch Orach Chaim 1:5).

Even if he does not know that he sinned, he should read out of doubt, and if he sinned - it will atone for him; and if he did not sin - he will be given a reward as one who reads in the Torah (Beit Yosef there), except that after the section of the sin offering he should not say "May it be Your will before You that this be considered and accepted as if I had offered a sin offering," as he says with other offerings (Tur there).

And there are those who wrote that he should say conditionally, if I am obligated a sin offering, may it be Your will that my reading be accepted before You as if I offered a sin offering in its time, and consequently it is understood that if he is not

obligated a sin offering, it should be only as one who reads in the Torah (Bach there.

And see Be'er Hetev there that several Acharonim agreed).

And there are those who disagree and hold that he should not say it at all, because it implies that if he is not liable for a sin offering, it should be a voluntary offering, and a sin offering does not come as a voluntary offering (Taz there section 7), and furthermore, he is not liable for a sin offering unless it is certainly known to him that he sinned (Magen Avraham there section 11).

And see entry sacrifices).

Sin Offering of the Bird

Its Obligation and Its Importance

In the name of the bird sin-offering are called the sin-offerings whose law is to come from the bird (see Zevachim 90a). Bird sin-offerings come to the world with a burnt-offering.

There are cases where the primary obligation is an animal sin-offering, and when he cannot afford to purchase an animal, birds come in its place (see Rashi Zevachim there s.v. "wherever"), such as in the variable offering (see its entry), and likewise in the case of a leper (see its entry).

And there are those whose primary obligation is a bird sin-offering, such as in the case of a zav (see its entry) and a zavah (see its entry) and a woman who has given birth (see its entry).

Turtledoves precede young pigeons in every place (Keritot 28a), but turtledoves are only valid when they are large, and young pigeons when they are small (Chullin 22b; Rambam, Isurei Mizbeach 3:2).

Sin offering of the bird comes either from the males or from the females (Tosefta Temurah 1:20).

Its Pinching

Sin offering of the bird, how was it done? He would pinch its head from the back of the neck, and he does not separate the head from the body (Mishnah Zevachim 64b; Rambam Maaseh HaKorbanot 7:6. And see entry Melikah).

Slaughtered and separated, the Tannaim disagreed if the sin offering is invalid (Mishnah Zevachim 64b Tosefta Zevachim 7:5). The law is that if he separated, it is invalid (Rambam there).

On laying on of hands that does not apply to a bird offering, see entry laying on of hands.

This is her blood

Sin offering of the bird does not have the receiving of the blood in a vessel (Zevachim 92b.

And see entry Kabbalah), and there is no sprinkling of its blood with a finger like the sin offering of an animal (Explanation of the Ra'avad and the Razah Kinnim there, and see entry Sprinkling), but rather he holds the bird itself and sprinkles (Rashi Zevachim 64b s.v. and sprinkles).

The place of the sprinkling is on the lower wall of the outer altar, below the scarlet line (Mishnah Kinim 1:1).

If its blood is above the scarlet line - it is invalid (Mishnah Zevachim 66a; Rambam, P'sulei HaMukdashin 7:5)[4].

Extraction of Her Blood

The remnants of the blood would be drained on the foundation (Mishnah there 64b; Rambam Maaseh HaKorbanot 7:6.

And see the entry "common"), that he brings the place of its pinching close to the wall of the altar and presses it against the wall, and the blood is squeezed out and descends to the base (Rashi Zevachim there s.v. "was"), or that he squeezes between his fingers and the flowing blood goes afar (Rashi Menachot 2b s.v. "sprinkling")[5].

The blood was squeezed above the red line, the matter depends on a dispute (Zevachim 63b, and Menachot 3a).

And so in the squeezing of its blood not for its sake or with a thought of disqualification, the matter depends on a dispute (Zevachim 64b, and Me'ilah 9a, and Rashi and Tosafot there).

Halacha - The squeezing of the sin offering of the bird is indispensable, and an invalidating thought invalidates it (Rambam, P'sulei HaMukdashin 13:5).

Sin offering of the bird has for the altar only its blood, and all of it for the priests (Zevachim 64b; Pesachim 59a; Rambam Maaseh HaKorbanot 7:7), and there is no burning (see its entry) on the altar (Rashi Pesachim there s.v. hacha.

And see entry "Offering" (1) Volume 10).

Sin offering of the bird, even though in its pinching it becomes a carcass, it is permitted to the priests (Zevachim 44b; Menachot 73a. Rambam Maaseh HaKorbanot 7:7. And see entry Pinching and entry Carcass).

- The bird sin-offering that comes on the doubt

Its Obligation and Its Definition

Lacking-atonement (see its entry), who bring a burnt offering and a sin offering from the bird, bring them even on the doubt (see Mishnah Keritot 7b).

On the matter of a burnt offering condition: if obligated, it shall be for his obligation, and if not, it shall be a freewill offering; but for a sin offering, he cannot stipulate, for a sin offering does not come as a freewill offering (see above: sin offering), and he is obligated to bring it out of doubt (Rashi Keritot there s.v. brings it).

The woman who had upon her a doubt of five births, or a doubt of five discharges, brings one offering and eats of the sacrifices (Keritot 8a; Rambam Mechusrei Kapparah 1:10), even though a definite offering she brings for each and every one (see Keritot 9b).

The Doubt

Sin offering of the bird that comes on the doubt we find both in doubt if he was obligated in it from the beginning, and in doubt if he was atoned with his sin offering that he brought on the definite.

Doubt in obligation - doubt of a woman who gave birth (see its entry), such as a woman who miscarried, and it is not known what she miscarried, whether of a type exempt or of a type obligated, or two women who miscarried, one of a type exempt and one of a type obligated, and neither of them recognizes what fell, each brings a bird sin offering out of doubt (Keritot 7b, and Rambam Mechusrei Kapparah 1:7).

Doubt in atonement - such as doubt whether the blood was sprinkled after dark - and it is invalid (see entry sprinkling) - doubt whether it was not dark, this one brings a doubtful bird sin-offering (Tosefta Keritot 2:7).

Its Offering and Its Sanctity

The sin offering of a bird that comes on a doubt is done according to its commandment, and it is not eaten (Keritot 7b; Rambam, P'sulei HaMukdashin 7:10). And it imparts impurity from doubt in the house of swallowing, like the carcass of a clean bird (Tosefta Zevachim 7:21).

And see the entry "House of Swallowing" and the entry "Carcass of a Pure Bird") [6]. And it is forbidden in benefit (Rashi Keritot 26b s.v. And it is forbidden; Rambam Mechusrei Kapparah 1:7).

Sins of the Public

Public sin offerings, some of them are external sin offerings and are eaten, and they are the goats of the new moons (see entry "Goat of the New Moon") and of the festivals (see Mishnah Zevachim 52b.

And see Rambam Maaseh HaKorbanot 1:16), and there are among them inner sin offerings and burnt, and they are the bull of the community's error (see its entry), and the goats of idolatry (see its entry), and the goat of Yom Kippur (see its entry) whose companion is sent away (see Rambam there).

There are some of them that do not come to atone for a known commandment transgression (see Zevachim 39b. and see Keritot 24b), and whose time is fixed, and they override the Sabbath and impurity of the dead (Temurah 14a, and Yoma 50a.

And see Rambam, Beit HaMikdash 4), and they are the goats of the new months and of the festivals and Yom Kippur, except that those which are eaten come in impurity, and are not eaten in impurity (Pesachim 76b), and there are - the bull of the hidden matter and the goats of idolatry - that come to atone for the transgression of a known commandment, and their time is not fixed, and they do not override neither the Sabbath nor impurity (Temurah, Yoma, and Pesachim there).

The public sin offerings are also called the sin offerings of the congregation (Leviticus 4:21, and Sifra there), and these are those that all of Israel or most of them are obligated (Rashi Yevamot 9a s.v. Talmud Lomar), or that one tribe is obligated (see entry Par He'elem and entry Se'irei Avodah Zarah), but not the people of one city even if they are many (Yevamot there and Rashi).

The public sin offerings, like all public offerings, come from the contribution of the chamber (see Shekalim 4:1, and see the entry Public Offerings and the entry Contribution of the Chamber), except that in the bull for the inadvertent communal sin and the goats for idolatry, the Tannaim disagreed whether money is collected from each and every one, or if they come from the contribution of the chamber (Menachot 52a).

The law is that they collect from each and every one (Rambam Shekalim 4:2).

The public sin offerings are only from the goat or from the cattle, and there are none from the sheep (Rambam, Maaseh HaKorbanot 1:15), and likewise they are only from the males, like all public offerings (Mishnah Temurah 14:1, and see Baraita there 15a; Rambam there.

And see the aforementioned entry).

Laying on of hands (see its entry) is not in the public sin offerings, for all public offerings do not have laying on of hands (Mishnah there 92a; Rambam, Maaseh HaKorbanot 3:10. And see the entry Laying on of hands).

Sin offering of a Nazirite[7]

Her Obligation

The Nazirite, when the days of his Naziriteship are completed, is obligated to bring, besides a lamb for a burnt offering and a ram for a peace offering (see entry Ram of the Nazirite), a ewe for a sin offering, as it is said: “And this is the law of the Nazirite, when the days of his separation are fulfilled, he shall bring him to the door of the tent of meeting, and he shall offer his offering to the Lord, etc., and one ewe lamb in its first year for a sin offering, etc., and he shall make his sin offering, etc.” (Numbers 6:13-16).

Mishnah Nazir 45a; Rambam Nazirut 8:1).

Sin-offering of a Nazirite, they do not attach it with a vow (Nedarim 4a that they do not attach it etc.).

Its Atonement

Sin offering of a Nazirite comes to permit him in the prohibitions of a Nazirite (Keritot 8b), and according to R' Eliezer ben Yaakov, the Nazirite is counted among those lacking atonement (see its entry), for as long as he has not brought his offering, he is forbidden in wine and shaving and to become impure to the dead (Keritot 8b, and see the entry on those lacking atonement).

The sin offering of a Nazirite does not come to atone for sin (Sifra, Obligations 8).

The leper (see his entry) after he is healed from his leprosy and purified (see entry Purification of the Leper), is obligated to bring on the eighth day of his purification - besides a ram for a guilt offering and a ram for a burnt offering (see entry Guilt Offering of the Leper, and entry Burnt Offering of the Leper) - a ewe for a sin offering, as it is said: And on the eighth day he shall take two unblemished rams and one ewe lamb in its first year unblemished, etc., and the priest shall make the sin offering (Leviticus 14:10, 19).

And if the leper’s hand does not reach - he brings a bird sin offering (Keritot 10b; Rambam, Shgagot 10:3 and Mechusrei Kapparah 1:3, and see entry “reach of hand”).

The sin offering of a leper requires libations (Menachot 90b; Rambam, Maaseh HaKorbanot 2:2. And see entry Libations). And likewise requires a meal offering of libations (see its entry. Menachot 91a; Rambam there 6).

Its Atonement

Sin-offering of a leper atones for him (Arakhin 17b, and Keritot 9b). And in any case, the sin-offering does not come to atone for his sin, for the iniquity has already been atoned for by the affliction of his plague, but rather to permit him in sacred things (Sotah 15a).

Her Introduction

Sin-offering of a leper its offering is after his guilt-offering, as the order written in the Torah (see Menachot 5a, and see Rambam Mechusrei Kaparah 4:2).

Preceded his sin-offering to his guilt-offering, its form shall be removed - that is, he shall leave it until the morrow, and it shall be disqualified by staying overnight (see entry for form) - and it shall go out to the place of burning (Menachot there; Rambam Mechusrei Kapparah 5:3).

The sin offering of a leper precedes his burnt offering (see Tosafot Pesachim 59a s.v. as it is written). If he brought his burnt offering before his sin offering, what he has done is done (Pesachim there).

Inner Sin Offerings

Inner Sin Offerings - and they are sin offerings, whose blood requires sprinkling and placing inside, in the sanctuary - they are five: (1) The bull of the anointed priest; (2) The bull for the matter hidden from the congregation; (3) The goats for idolatry; (4) The bull of the Day of Atonement; (5) The goat of the Day of Atonement (see their values.

And see Rambam Maaseh HaKorbanot 1:16).

And they are called the inner sin-offerings (see Zevachim 4a, and there 92a), because their blood requires sprinkling and placing inside, in the Heichal, on the curtain and on the golden altar (Rashi Shevuot 7a s.v. since), and there are those whose blood requires also sprinkling before and within, in the Holy of Holies, on between the staves (see its entry), and they are the bull and goat of Yom Kippur (see entry sprinkling (1)).

There is no sprinkling of the inner sin-offerings on the outer altar (see Zevachim 4a, and Rashi s.v. Veyeshnan).

The inner sin offerings are also called the bulls that are burned and the goats that are burned (see Mishnah Zevachim 43a, and there 47a, and there 104a, and Meilah 9a and more.

And see entry bulls and goats that are burned), or sin offerings that are burned (Rambam Maaseh HaKorbanot 5:11), because their flesh requires burning in the Beit HaDeshen (see its entry), and is forbidden to eat (Rashi Zevachim 47a s.v. bulls that are burned).

The Outer Sin Offerings

Sin-offerings external are offerings sin, that their blood is placed on altar-the-external (see its entry).

In this name, all the sin offerings are called simply (see Zevachim 10b, and Menachot 21a), whether of an individual or of the community, whose blood requires four applications on the four corners of the outer altar (see its entry.

And see Mishnah Zevachim 12:2; Rambam Maaseh HaKorbanot 5:7.

And see entry “Matan Damim”), and even the eaten sin offerings are called (see Mishnah Zevachim 92b), because their flesh is eaten by the priests (see below, and see entry “Eating of Kodashim”).

And we do not find an external sin offering burned, except in the inauguration (see its entry), which was by divine command (see Rashi Exodus 29:14, Leviticus 9:11. And see entry inauguration), and a temporary ruling (see its entry.

Ramban Shemot there).

How is the act of the sin offering that is eaten: he slaughters, and places the blood (see entry for blood placement), and skins (see entry for skinning and dissecting), and separates the sacrificial parts (see its entry), and salts, and throws upon the fire, and the rest of its flesh is eaten by the male priests in the courtyard (Rambam, Maaseh HaKorbanot 7:1).

And see Mishnah Zevachim 53a), and they are eaten with any food for a day and a night until midnight (Mishnah Zevachim 53a)[9].

Dead Sin Offerings

Their Essence and Definition

Sin-offerings that are dead are: (a) the offspring of a sin-offering; (b) the substitute of a sin-offering; (c) its owners died; (d) its owners were atoned; (e) its year passed (Horayot 6b, Temurah 16a, Pesachim 97b).

And the early ones gave a sign: V’TMN"A (SeMa"G Negative Commandments 345; Ritva Yoma 51a s.v. Kulam).

Law to Moses from Sinai (see its entry) that these sin-offerings go to death (Nazir 25b and others; Rambam, Disqualified Sacrifices 4:1), even though all surplus of a sin-offering goes to the summer of the altar (see Rashi Pesachim 97a s.v. as if, and see entry Surpluses and entry Summer of the Altar).

How do they die, not that he kills them with a tool or with his hand, but he brings them into a house and locks them in until they die (Rambam, Pesulei HaMukdashin 4:1; Sefer Mitzvot Gadol, Negative Commandments 345).

And so they said: She is placed in a vault and she dies on her own (Kiddushin 55b, and Rashi s.v. kechattat; Rambam there 6:18.

And see the entry for dome), that they do not give her sustenance (Rashi Kiddushin there), or they feed her barley until her belly bursts (see Rashi Sanhedrin 112b s.v. they were)[10].

The one who offers one of these sin offerings transgresses a positive commandment (Nazir 25b, Temurah 18a). Besides the positive commandment, he also transgresses because of the prohibition of non-sacred [animals] in the Temple courtyard (see Responsa Achiezer YD 13. And see entry Non-sacred in the Temple courtyard).

Their Judgment

These sin offerings are forbidden to eat (Bekhorot 16a).

And so they are forbidden for benefit initially, but if they benefited - they are exempt from a guilt offering of misuse (Mishnah Temurah 22a, and Me’ilah 10b; Rambam Me’ilah 3:4. And see entry Me’ilah).

Sin-offerings that are dead do not effect substitution, for if one designates another animal with them, it is not sanctified (Mishnah Temurah 21b, and Me'ilah 10b; Rambam Temurah 1:2. And see entry Temurah).

All the sacrifices that were mixed with one of the dead sin-offerings, even if one was mixed in ten thousand, they shall all die (Mishnah Zevachim 7b, and see entry Mixture of Sacrifices).

Offspring of a Sin Offering

And the offspring of a sin offering that is from the sin offerings that are to die, behold this is when he consecrated an empty animal, and afterwards it became pregnant and gave birth (Rashi Yevamot 78a s.v. אי), that the sanctity of the offspring is from the power of the mother (Rashi Temurah 25a s.v. אבל), therefore even if the owners have not yet achieved atonement, they cannot achieve atonement with the offspring, because it is not fit for atonement, as it was not initially set aside for this (Rashi Me'ilah 10b s.v. ולד).

But if he set aside a pregnant sin-offering and it gave birth - if he wishes, he atones with it, if he wishes, he atones with its offspring (Menachot 81a, Temurah 10a)[11].

Exchange of a Sin Offering

The exchange of a sin offering is that the owner of the sacrifice will say about a non-sacred animal that he has: Behold, this is in exchange for that (see Mishnah Temurah 26b, and Rambam Temurah 2:1, and see entry Temurah), that even though in other sacrifices there are exchanges that are like them (see Temurah 17b), in a sin offering it is a law given to Moses at Sinai that it shall die (see Mishnah Temurah 21b, and Me'ilah 10b).

Her Owners Died

Sin offering whose owners died after they set it aside, it is a law to Moses from Sinai that it should die (see Temurah 21b, and Me'ilah 10b), even though in other offerings we find that they are offered after death (see Zevachim 5a, and see entry Obligated in Offering).

Even when the owners died after the slaughtering of the sin-offering, before the sprinkling of the blood, it has the status of a sin-offering whose owners have died and is invalid (Yoma 51a).

The owners were atoned

The one who separates his sin offering and it was lost, and he offered another in its place, and afterwards the first was found - it shall die (Mishnah Temurah 22b; Rambam, P'sulei HaMukdashin 4:1,8).

The one who separates his sin-offering and it was lost, and he separated another in its place, and did not manage to offer the second until the first was found, and behold both are standing, he may bring whichever one he wishes (Temurah 15a).

And the Tannaim disagreed about that second one - Rabbi says it should die, and the Sages say it should graze until a blemish falls upon it, and its value will fall to a donation, as the law of the remainder of a sin offering (Mishnah Temurah 22b).

Law like the sages (Rambam, Disqualified Sacrifices 4).

Lost from him and not from the shepherd - it is not lost, and all the more so if it is lost from the shepherd and not lost from him (Temurah 22b; Rambam, P'sulei HaMukdashin 4:10).

Lost from him and from the shepherd, and one at the end of the world recognizes it, behold this is a doubt (Temurah there), therefore it shall die (Rambam there 12).

The sin-offering was stolen or robbed at the time of atonement, and afterwards returned, it does not die but grazes (Temurah 22b; Rambam there 9), for they heard from Moses our teacher only about a lost one (Rambam there).

Her year has passed

Sin-offering that passed its year, we placed it among the dead sin-offerings (see Temurah 21b, and Me'ilah 10b), it is said regarding the lambs and goats of the sin-offering that they are only valid within their year (see entry Sin-offering), that he did not manage to offer them until their year passed (Rabbenu Gershom).

In the bull of sin-offering, whose time of fitness is within three years (see Parah 1:2 dispute of Tannaim, and see entry Par), early authorities consider that if its years have passed, even though it is invalid, nevertheless the law that it should die was not stated regarding it (Tosafot Yoma 65b s.v. Mishum).

Sin-offering that passed its year, according to Resh Lakish it does not die, but rather it grazes until a blemish occurs in it, and it is sold (Pesachim 97a), and even if the owners were atoned with another, it does not die (see Temurah there, and Rashi s.v. Tnan and s.v. Avarah).

And that which we have learned: A sin-offering that has passed its year, if the owners have atoned - it shall die (Mishnah there 21b), Rava explained according to the opinion of Reish Lakish it is only when it was lost after its year had passed, and another was set aside in its place (Temurah 22a, see Rashi and Tosafot there in explanation of his opinion).

To the law, the Rishonim wrote according to the opinion of Reish Lakish, that one who sets aside his sin offering and its year has passed, it shall graze (Rambam, Pesulei HaMukdashin 4:7).

And there are from the early ones who wrote, that according to Rabbi Shimon, a sin offering that passed its year dies in any case, and even if the owners were not atoned with another (Tosafot Pesachim 97b s.v. Ela, at its end).

Sin-offering that is not fit to be offered

Besides the five sin-offerings that die which the sages enumerated, we find additional sin-offerings about which they said that they die:

The woman who vowed as a Nazirite (see its entry), and set aside her sin offering (see entry Sin Offering of a Nazirite), and afterwards her husband annulled it - the sin offering shall die (Mishnah Nazir 24:1; Rambam Nazirut 9:9. And see entry Annulment).

The father who vowed his minor son as a Nazirite (see entry Nazirite), and set aside his offerings for him, and the son did not want this Nazirite vow, and he or his relatives protested, or he shaved or his relatives shaved him - the sin offering shall die (see Mishnah Nazir 28b, and Rambam Nazirut there 12).

The one who says this animal is half a sin-offering and half a burnt-offering - it shall die (see Temurah 26a, see Rashi and Tosafot there).

An animal that there is doubt whether it left Jerusalem, and most animals that leave from it are sacrifices (see Kiddushin 55a, and Rashi s.v. h.g., and see entry Jerusalem), if it is a female in its first year, there is concern that it might be a sin offering, it is confined to a pen and it dies on its own (Kiddushin there b; Rambam, Disqualified Sacrifices 6:18).

In the blood of sin-offering

The law of dead sin-offerings is also stated regarding the money of a sin-offering, and therefore, in every case where if it were a sin-offering it would die, if he set aside money and said, “These are for a sin-offering,” the money goes to the Dead Sea (Nazir 24a, Temurah 22b; Tosefta Me’ilah 1:8; Rambam, Pesulei HaMukdashin 5:1).

The value of a sin offering that goes to the Dead Sea, one does not benefit from them, and one does not commit sacrilege with them, as with the dead sin offerings (Nazir 28b; Mishnah Me’ilah 11:1).

In the Sins of the Public

Sin-offerings that die, there are some of them that will not be found at all in communal sin-offerings (see its entry), for you cannot say the offspring of a sin-offering in the community, for there is no female sin-offering in the community, and you cannot say the substitute of a sin-offering in the community, for the community does not make a substitute, and you cannot say a sin-offering whose owners died in the community, for the community does not die (Horayot 6b, and Temurah 16a; Rambam, P’sulei HaMukdashin 4:1.

And see entry sin offerings of the public).

Sin-offering whose owners have atoned, and whose year has passed - that it dies, this is in the individual and not in the public (Mishnah Temurah 15a).

Sin-offering of the community whose owners have been atoned - the Tannaim disagreed if it should die (Mishnah Yoma 62a, and Temurah 15a).

Law: A communal sin offering does not die (Rambam, P’sulei HaMukdashin 2:2).

In the Sin Offering of the Bird

The sin-offerings that die, there are some of them that are not found at all in the bird sin-offering (see its entry), for you cannot say of it the offspring of a sin-offering, as there is no offspring coming from its body (Meiri Kiddushin 13b), nor the substitute of a sin-offering, as a bird does not make a substitute (Rosh's commentary Kinnim 2:5, and see entry Substitute), but a sin-offering whose owners died or were atoned for is possible even in the bird sin-offering, and they too die (Mishnah Kinnim 2:5, and see Yoma 41b).

And there are from the early ones who wrote, that in the bird sin-offering it was not said the law to Moses from Sinai that it should die (R. Y. of Orléans, brought in the commentary of the Rosh Kinnim there; and see Sha'ar HaMelech, P'sulei HaMukdashin 4).

And so we find that they counted among the things between animals and birds, that the animal has a dead sin-offering, which is not the case with birds (Tosefta Temurah 1:19).

Footnotes

1. ↑ Yad, Turim 433–542 (Yad, Turim Talg – Takmab – תקמב - תלג ,טורים ,יד). Summary of the entries: The Outer Sin Offerings (Chatatot ha-Chitzoniyot – חטאות החיצונות); The Dead Sin Offerings (Chatatot ha-Meitot – חטאות המתות); The Inner Sin Offerings (Chatatot ha-Penimiyyot – חטאות הפנימיות); The Communal Sin Offerings (Chatatot ha-Tzibbur – חטאות הציבור); Sin Offering (Chatat – חטאת); Bird Sin Offering (Chatat ha-Of – חטאת העוף); Bird Sin Offering brought in doubt (Chatat ha-Of ha-Ba'ah al ha-Safek – חטאת העוף הבאה על הספק); Leper's Sin Offering (Chatat Metzora – חטאת מצורע); Nazirite's Sin Offering (Chatat Nazir – חטאת נזיר). See also the entries: Blood of the Sin Offering (Dam Chatat – דם חטאת); Bulls and goats that are burned (Parim u-Se'irim ha-Nisrafim – פרים ושעירים הנשרפים).
2. ↑ On matters that disqualify a sin offering like any other offering, see the entry Prohibited for the Altar (Issurei Mizbeach – אסורי מזבח) and the entry Offering (Korban – קרבן).
3. ↑ On someone who slaughters other offerings for the sake of a sin offering, see the entry Offerings (Korbanot – קרבנות). On the intent not for its sake in a sin offering, which removes it from being piggul, see the entry Piggul

(Piggul – פגול).

4. ↑ And some of the Rishonim wrote that if he sprinkled in any location, it is valid, provided that he gives a small amount of the blood of life below (Rambam, Ma’aseh ha-Korbanot 7:9 – רמב"ם מעשה הקרבנות ז ט; and see Tosafot, Zevachim 66a, s.v. le-ma’alah – תוספות זבחים סו א ד"ה למעלה).
5. ↑ And some of the Rishonim wrote that with a bird sin offering, it is not necessary to bring the place of neck-pinching close to the altar (Tosafot, Zevachim 65a, s.v. Damo – תוספות זבחים סה א ד"ה דמו).
6. ↑ And from the words of some Rishonim it appears they hold that its neck-pinching purifies it from being nevelah, since it is fit for the sprinkling of its blood upon the altar (see Rambam, Pesulei ha-Mukdashin 7:3, 9, 10 – רמב"ם פסולי המוקדשין ז ג, ט, י).
7. ↑ See the entries: Nazirite’s Ram (Ail Nazir – איל נזיר); Nazirite (Nazir – נזיר); Nazirite’s Haircutting (Tiglachat Nazir – תגלחת נזיר).
8. ↑ See the entries: Purification of the Leper (Taharat Metzora – טהרת מצורע); Leper (Metzora – מצורע).
9. ↑ On the commandment of its consumption and its laws, see the entry Eating of Sacred Things (Achilat Kodashim – אכילת קדשים).
10. ↑ And there are those who have a variant reading in the Gemara that the dead sin offerings are killed by hand (see Shita Mekubetzet, Temurah 17b, note 21 – שיטה מקובצת תמורה יז ב אות כא).
11. ↑ See Rashi, Temurah 11a, s.v. Ein – רש"י תמורה י א ד"ה אין, and there 25a, s.v. Im shiyeru – ושם כה א ד"ה אם שיירו, and Tosafot there, s.v. ve-azda – תוס' שם ד"ה ואזדא, that the matter depends on a dispute among the Amoraim. Regarding one who slaughters a sin offering and finds a fetus inside – whether the slaughter of the mother permits the fetus of a sin offering, see the entry Ben Pekuah (Ben Peku’ah – בן פקועה). Regarding a sin offering – whether one may consecrate its fetus as a peace offering, so that the law of “fetus of a sin offering” should not apply, see the entry Offspring of Consecrated Animals (Valadot Kodashim – ולדות קדשים).

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